The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 3. FEBRUARY 1, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

May 5th. This morning, about 7 o'clock, the barometer stood at 27·632 inch, attached thermometer 58 deg. 5 min., detached thermometer 57 deg. 9 min., with a fresh breeze from the south, which continued to increase. About 8 o'clock we started, following the general course of the Platte, which runs from a north-westerly direction. A little before 12, we found a small spot of grass, which had escaped the devouring element, also some water. We stopped and let our teams feed, having travelled about eight miles. In the afternoon travelled about six miles, during which time some of the hunters killed one buffalo cow, five calves and captured a good sized calf alive, which we intended to keep. A high south wind blew during the day. About 4 p.m., we came to the column of fire which crossed our path, running from the river to the north, as far as the eye could extend. We concluded that it would be the safest to camp upon the burnt prairie. We found some small patches of grass that had escaped the fire, upon which our animals grazed until dark, being watched by a portion of the camp.

May 6th. About 4 o'clock this morning, it rained a few drops, sufficient to lay, in some small degree, the dust and ashes of the prairie. The camp started early, and travelled about two miles, and found ourselves once more on the west side of the newly burnt prairie; we stopped for breakfast, and to let our teams feed. At half-past 7 o'clock, the barometer stood at 27·242 inch, attached thermometer 68 deg., detached thermometer 67 deg. 5 min. A briak gale from the north-west. Sky clear. We travelled about eight miles this forenoon. I took a meridian observation of the sun by sextant, from which I determined the latitude to be 40 deg. 48 min. 42 sec. In the afternoon moved on about nine miles, and encamped for the night. During the whole day, immense herds of buffalo were in sight, on both sides of the river. Many hundreds feeding within a quarter of a mile of our road, did not seem to be alarmed at our approach. During the time of our halts, we had to watch our teams, to keep them from mingling with the buffalo. I think I may safely say, that I have seen 10,000 buffalo during the day. Some few antelope which came near our wagons, we killed for food; their meat being very excellent, but we did not allow ourselves to kill any game, only as we wanted for food. One buffalo cow we found near our road, which seemed to be sick or weak through old age, although able to stand, yet she did not feel disposed to run; we gathered

around her, while some caught her by the horns, but she was too weak and feeble to do any harm. We left her quietly to live or to die. During the afternoon, President Young lost his spy glass; several went back in search, but it could not be found. Young buffalo calves frequently came in the way, and we had to carry them to a distance from the camp to prevent them from following us, and being in our way.

May 7th. This morning took a meridian altitude of the moon, from which the latitude was deduced, and found to be 40 deg. 51 min. 18 sec. From a lunar distance of moon from sun, determined the longitude to be 100 deg. 5 min. 45 sec., differing only 2 sec. of a degree, or 10 rods from the longitude as determined by Captain Freemont, taken on the opposite side of the river; also took an observation of the sun's altitude for the time. At 5h. 30m. a.m., the barometer stood at 27·334 inch, attached thermometer 44 deg. 7 min., detached thermometer 41 deg. A high north wind renders the weather cold and uncomfortable. Indeed, our camp is now about on the meridian of greatest cold; for if the *isothermal lines*, or the lines of the *same annual mean temperature* of the northern hemisphere be traced from the eastern parts of Asia, they will generally be found to bend northwards, arriving at their greatest extremity in a northern direction in the western parts of Europe. Here they take a gradual sweep towards the south, arriving at their greatest southern extremity in the central parts of North America, in about 100 degs. west longitude; hence, those places in the northern hemisphere, through which the lines of *equal annual temperature* pass, have about 14 deg. or 15 deg. difference of latitude. In the west of Europe, those places situated 1,000 miles north of the places on this meridian, will have about the *same annual mean temperature*; while those countries in the eastern parts of the old continent, which are situated on the meridian of greatest cold on that continent, are still some 400 or 500 miles north of the countries bordering and ranging on the meridian of greatest cold on the New continent; therefore it may with propriety be said, that the camp is now on, and passing over, the coldest meridian of the northern hemisphere. About 11 o'clock, the camp moved on, many of the teams were weak for the want of food, the grass having been eat off by the buffalo; about 2,000 are now feeding a short distance from the road, almost every blade of grass being eat off close to the ground. We travelled about six miles, and encamped. The glass which was lost yesterday was found by a person sent back to search. The whole camp were called out and exercised in military tactics. Towards evening, some four or five persons went up the river a short distance, to view the country and search out a road; for since we left Loup Fork ford, we have had to make our own road. The company returned from exploring the road, having encountered no dangerous animals, with the exception of a pole cat, which they shot.

May 8th. At 5 o'clock this morning the barometer stood at 27·417 inch, attached thermometer at 37 deg., detached thermometer at 33 deg. N.N.W. wind. Weather fair. We travelled six miles this forenoon. I then took a meridian altitude of the sun for the latitude, which was found to be 40 deg. 58 min. 14 sec. In the afternoon travelled about five miles, and encamped for the night. Many of our animals are nearly famished for want of food, for every green thing is eat off by the buffalo; we have seen something near 100,000 since morning. During eight or ten days past, we have noticed large patches of the ground covered with efflorescences of salt. The place of our encampment is some two or three miles above the lower end of Brady's Island, or where the bluffs for the first time make up to the river's side. These bluffs are sand hills, almost destitute of vegetation. On the top of some of these sand hills, in the driest places, grew a vegetable, the top of which very much resembled a pine apple; one being dug, the root was about one and a half inch in diameter, and two feet in length. It was called by some of the company, a Spanish soap weed. The roots being pounded up, they make a very good suds, and are used in Mexico for washing raiment, &c. The hills or bluffs on the opposite side of the river have increased in elevation, and present a more broken and picturesque appearance. At this season of the year, the buffalo are the most of them poor for the want of sufficient food; we have killed no more of them than what the present necessities of the camp require. The bones and carcasses of the buffalo have been more or less abundant since we left the Loup Fork, and among

them is frequently found human bones, probably those of Indians; several human skulls have been discovered, which were whole and entire. Some scattering timber upon the islands, principally willow and cotton wood.

May 9th. This morning, at 7 o'clock. The barometer stood at 27·026 inch, attached thermometer 57 deg., detached thermometer 56 deg. The sky clear. A brisk wind from the south. We moved on about 4 miles, and encamped during the day (it being Sunday) upon a small island. Opposite the camp, there were a few cotton wood trees, the tops of which we cut off to feed our hungered teams, leaving the main body of the trees to grow for the benefit of others who might perchance pass this route. In many instances, upon this journey, our camp have, for the want of a better substitute, made their fires of the dry excrement of the buffalo, which burns something like dry turf. A meridian observation of the sun places us in latitude 41 deg. 0 min. 47 sec. In the afternoon, the camp were called together for public worship. They were addressed by several of the twelve. The wind has changed to the north, and blows high, rendering it cold and uncomfortable. The sky is principally overcast with clouds.

May 10th. This morning is cold, the barometer standing at 27·247 inch, attached thermometer 36 deg., detached thermometer 33 deg., with a moderate wind from the west; the sky thinly overspread with clouds. Large fires and overcoats are comfortable. Wind soon changed to the east. Before we left this morning, we wrote a letter addressed to the officers of our next camp, which will follow our track in about six or eight weeks. The letter was carefully secured from the weather, by sawing about five or six inches into a board, parallel to its surface. The board was about six inches wide, and eighteen inches long. The letter was deposited in the track made by the saw, and three cleets were respectively nailed upon the top and two sides, and after writing upon the board necessary directions, it was nailed to the end of a pole, four or five inches in diameter, and about fifteen feet in length, this pole was firmly set about five feet in the ground, near our road.

(To be Continued.)

FAITH.

BY WILLIAM GIBSON. H. P.

Paul says, Heb. xi. 1, that faith is the evidence of things not seen. Faith, then, is believing the testimony of some one concerning something which we have not seen; for if we have seen a thing, we need no other person's testimony concerning its existence, but we *know* it for ourselves, and are thereby qualified to bear testimony of it to others.

Faith of itself can never qualify a man to bear testimony to the truth of any thing; he may say he *believes* it, but unless he speak of that which he *knows*, or testify to that which he hath *seen* or heard, no man could be condemned for not believing him. See John iii. 11—32.

There is another thing required before any man can be condemned for not receiving the testimony of another, and that is the person testifying must not only have a *knowledge* of the truth of that to which he bears testimony, but he must be *sent* to bear it. Thus Paul reasons in Rom. x. 14—"How can they call on him in whom they have not believed? How can they believe in him of whom they have not heard? How can they hear without a preacher, and how can they preach except they be *sent?*"

This is so reasonable that no wise man will attempt to deny it. Take an example from things around us:—A gentleman wants a certain piece of work done, and employs a number of servants to accomplish it; if some one who had not a knowledge of the master's will, should come and say to the servants, I *think*, I *suppose*, or I *believe* the master wants you to do so and so, could the master in justice con-

demn them for not giving heed to his suppositions? Or, if some old document were found, which contained instructions to some former servants, and because the master was an unchangeable being, that is, would not turn from the thing he had determined to do, men should come and say to the servants *now* employed, here are the commandments of your master to former servants, and as he does not change from his purposes, it must apply to you; and, says one, I *believe* from this, that he means you should do so and so; oh, no, says another, I *suppose* he means just the contrary; and I, says a third, *think* you are both wrong, although we will not be so uncharitable as to say we are sure that either of us are really wrong, but this we will say, that if these fellows do not believe some of us, the master will be sure to punish them. If he did, would he be acting justly in doing so? Certainly not.

But suppose the master did reveal his mind to some one, but did not *send* him to tell the servants; if the man should go without being *sent*, and begin to command the servants what to do, they could not be condemned for not obeying him, seeing the master did not *send* him, and he therefore had no authority to command them to do anything. Upon the same reasoning Paul must be right, when he says, "How can they preach, except they be *sent?*"

But if the master should call a man, make *known* his mind to him, and *send* him to communicate the same to the servants, he would not come, saying, I *think* the master wants you to do this, or I *suppose* the master wants you to do that, or I must go and see what the old document says; but he would come, saying, *thus saith the master*, do so and so; and if they did not do as that man commanded them, then they would be under condemnation, for in receiving him they would have received him that *sent* him. John xiii. 20.

Let us suppose that Noah had come to the people in his day and said, I *think* the Lord wants me to build an ark, and I *believe* if you do not repent that you will be destroyed by a flood of water; but I will not be so uncharitable as to say that I am positive that I am right, and all who differ from me must be wrong, especially as the whole world are against me. Could the people in that case have been justly condemned for not believing him? They could not.

But God *revealed* to Noah his mind and will concerning that generation, and *sent* him to declare unto them the things which he had *seen* and *heard;* therefore he *knew* that he was right, though all the world were against him. He did not need to consult the prophecy of Enoch, nor to come saying, this is my opinion, but he came saying, *thus saith the Lord;* and thus men were condemned for not obeying him; for in rejecting him, they rejected Him that sent him.

But Noah's testimony could not save or condemn any but those to whom he was *sent*—it could neither save nor condemn the inhabitants of Sodom, but Lot's testimony could, for God revealed his mind to Lot and *sent* him to them. So the testimony of Moses could not condemn the Jews in the days of Christ, unless they laid it down to themselves as a rule or law to walk by, and thus made it a matter of conscience; because, for about 400 years, God had not revealed his mind to any man, nor *sent* any one to declare it. Thus, when Jesus came, men were divided in their opinions regarding the old document, viz., the law of Moses; and their faith towards God was taught by the precepts of men—the Pharisee saying, I *think* Moses meant this—the Sadducee saying, no, I *believe* he meant the contrary, whilst the Herodian differed from both. Therefore Jesus says, if *I* had not come, ye had not had sin, but *now* ye have no cloak for your sin.

Although God sent not his Son into the world to condemn the world, yet their rejection of him proved their condemnation; for this was the condemnation of that generation, that *light had come* to them, but they loved darkness rather than light, because their deeds were evil; for when they were all divided in their *opinions* regarding what God required of them, God *revealed* his will to the Son, and *sent* him to testify to that which he had *seen* and *heard* of the FATHER. John iii. 11, 32—35; also vii. 26—30. Neither did he come of himself, but God *sent* him (John viii. 42), for how could he preach except he were *sent?* The apostles were *sent* by Jesus Christ, for he says, as my Father *sent* me even so *send* I you: and they were not sent to give opinions to the world, but to testify to that which they had *seen* and *heard*. Acts iv. 19, 20. One of them was so very uncharitable as to say, we *know* that we are of God, and all the world lieth in wickedness. 1 John v. 19.

After the days of the apostles, men began to make merchandize of the gospel, as foretold by Peter in his second epistle, second chapter, and thus lost that spirit of inspiration which Jesus promised to give to his people to teach them the mind of the Father, to bring all things to their remembrance, and shew them things to come, and having nothing left but a few letters written by those to whom God revealed his mind in former days, and a few commandments which they *believe* were given by God through Christ and the apostles, they have fallen out about the meaning of the one and the essentiality of the other.

Thus the Episcopalian says, I *think* God wants men to do this. Oh, no, says the Presbyterian, I *suppose* he means just the contrary; and I, says the Methodist, *believe* that you are both wrong; but none of us are so very uncharitable as to say that we are *positive* that we are right, and that those who differ from us *must* be wrong; but upon this we are all agreed, that though it makes no difference which of us men *believe*, yet if they do not believe either the one or the other, they MUST go to hell.

What absurdity for men, to whom God never gave any revelation of his will—whom he never *sent*—who are divided among themselves about the meaning of what he formerly revealed—and who dare not say they are *sure* they are right, and that ALL who differ from them MUST be wrong, to tell men that they will go to hell if they do not believe them! Such stuff as this shews one thing clearly, and that is, that in the popular religious doctrines of the present day, plain common sense hath no place.

(*To be continued.*)

A GLANCE AT THE WORLD.

Our native planet has completed another revolution. The days, hours, and moments of another year have fled to mingle with those before the flood. Events of varied and deep importance have transpired, and stamped their impress upon the historic page of 1849. Numbers who entered upon the fleeting moments of the year past, filled with life and buoyant with hope and bright expectation, now sleep in death, whilst thousands of eager intelligences from the spirit-world have taken up their abode in the flesh, and commenced their earthly education. During the last twelve months, the destroyer has laid many low. Numbers who would not have God to reign over them, nor accept his salvation, have fallen victims to the overflowing sickness. The Saints have hardly escaped. The Lord has begun to thrash the nations. His consuming judgments are abroad in the earth. He strikes terror to the hearts of kings. The high and mighty have fallen. The proud are confounded. The poor and humble rejoice in the Holy One of Israel.

One idea presents itself above all others. By the unerring force of the law of gravitation, precisely as one scale of the balance rises the other proportionably falls. Just so is it in respect of the two principles or powers that are striving for mastery in the world. The light of the living principle of divine revelation is piercing the dark places, and making war with all unrighteousness; and measurably as it is established and prevails on the earth, does the darkness, disunion, and confusion of the abettors of "no revelation" become manifest. The union, success, and prosperity of the Saints guage the rottenness and instability of all systems which are the offsprings of the wisdom of men.

Hundreds of honest hearts, anxiously waiting for the consolation of Israel, have wandered from sect to sect, and from party to party in search of truth, but have been unable to find it. All human institutions are alike destitute of divine authority. All exhibit unmistakable symptoms of general debility. In all are found the seeds of decay and elements of corruption; none being taught of God. One man's opinion, or system, is as good as another's. None reach within the veil. Their duration and influence are bounded by natural life and death. All act for this life, none for eternity. Their priesthood is of man, and perishes with him. Their authority vanishes at the grave, consequently it will never be recognized beyond it.

Man invests man with a little brief authority and station here, but all measures and proceedings are executed in view and fear of death. The most powerful preachers are those who can preach death the most effectually and awfully—who can array and represent the king of terrors in robes of dreadful majesty. To convert men, they "shake them over hell," which is the second death.

Well might one of old say, "Life and immortality are brought to light by the gospel." A servant of God, a priest of the royal order of Melchisedec, does not preach death. With him death is swallowed up in victory. "I am come that they might have life, and that they might have it more abundantly." Such a priesthood exists not for a day, but is the "power of endless life." The great difference between true and false priesthoods appears to be in point of duration. The true and rightful priesthood is "without beginning of days or end of life," consequently, its only message is life, life, eternal life. It acts for eternity. Its power extends "beyond this visible diurnal sphere." Its authority is acknowledged and received in the councils of Heaven. "Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven." Such a power knows no death, and therefore makes no provision for any. Death is the non-acceptance of eternal life, the absence of the vital principle. A false priesthood does not and dare not assert its immortality, because it has none; and it cannot promisingly hold forth eternal life to its votaries, for it is mutable itself. All its acts, laws, and ordinances die at its death, and are known no more for ever. Repentance to such a priesthood is a repentance to be repented of. Proselytes to such a system, are twofold more the children of hell than they were before.

Turn which way we will, all uninspired systems are very unsatisfactory. Catholicism cramps and trammels the mind of man beyond endurance. Multitudes are disgusted with episcopacy, in consequence of the pride, greediness, and overbearing of the clergy, and the obvious anomalies of its constitution and working. The remaining numberless sects shine little brighter. The Scottish poet drew his bow at a good venture:—

> "'Tis gow'd makes sogers feight the fiercer,
> Without it, preaching would be scarcer."

Methodistic sanctity, with all the assistance of black coats, white cravats, gracious heaven-ward looks, and countenances screwed to the extreme point of hypocrisy, veils not the "black corruption of a putrid heart." A fierce, hot, and bitter contention has been carried on of late amongst the followers of John Wesley. An agitation involving one or all parties in guilt. The case appears to be like this:—Some of considerable talent and standing in that society, having entertained divers misgivings in respect of the infallibility of its governing officers or conference, imagining not that they loved the flock less, but the fleece more, take upon them to criticise the proceedings of that venerable body. The conference gets into a "pretty considerable fix," from which it endeavours to extricate itself by disfellowshipping the obnoxious parties. The agitators meet with much sympathy from the common people, who contribute, but spend not, whilst conference has a difficult task to convince a mistrustful public, that it has not confounded ecclesiastical jurisprudence with individual liberty.

Honest hearts are not altogether content to sit down by the cant and hypocrisy of priesthood. When they are bitten by one sect, they fly to another, "out of the frying pan into the fire" often. We hear them exclaim, "I was brought up a Methodist, my parents were Methodists, and I had hoped to bring my children up to that persuasion; but how can I recommend a religion to them, whose councils display such scenes of confusion as characterized the last Wesleyan conference." "I had always thought conference was a body of godly men, assembled in the fear of the Lord, to make decisions in righteousness, but we may judge of their spirit by their shouting 'old clothes,' 'mackerel,' &c., to one another, when some attempted to address the assembly." We are not surprised to see in the public journals like the following, "We are informed on good authority, that many Wesleyan ministers, dissatisfied with their system of church government, and not the least so with the recent proceedings, are meditating a resignation of their charges, and a course of study preparatory to offering themselves for ordination in the established church."

Then again, there are many seceding from the church, impelled more or less by their views of the many cases that have preceded them.

Wisdom crieth in the streets—When will the people give ear—when will they learn that conferences, synods, assemblies, bible, missionary, and peace societies, are vain things for safety or unity. For behold, they bluster up, say something must be done, get up a monster peace meeting, or one in connexion with the Evangelical Alliance, and then vauntingly cry, "Look at our unity; we are all one, though divided amongst ourselves in so many different sects, each one going to heaven his own particular way, and singing his own particular song; yet we can meet together, Episcopalians, Methodists, Presbyterian, Swedenborgians, Unitarians, Baptists, Ranters, and heaven knows what else; give one another the right hand of fellowship, and centre all our sympathies, talents, and energies in one common focus for the Redeemer's cause, the glory of God, or the salvation of immortal souls."

Presently, let the love drawn out cool a little, the great swelling words resolve themselves; then look at the lions in their undress, and we hear of one parson damning unsprinkled little infants; another *conscientiously* refusing to marry* unsprinkled adults; a third denying *christian* burial to unsprinkled old and young. And this is unity! Rather comical,

> "Just like prizefighters in a fair,
> Who first shake hands before they box,
> Then give each other plaguy knocks,
> With all the love and kindness of a brother."

Many people are beginning to believe in a day of power. Hoary-headed sectarians, grown grey in the unprofitable traditions of their forefathers, now fish up tit bits from favourite commentators, in support of the idea that it is possible for man to be the agent of supernatural power. Says one, "I know one of our preachers who lay at death's door, but recovered therefrom by the faithful prayers of his congregation." Says another, "There is a man in our church who has healed several, by laying on his hands in the name of the Lord." Mesmerism, too, is revealing intelligence from the unseen worlds. Some contend that mesmerism is simply a natural agent. I am more inclined to think it a spiritual power, for a natural agent can receive no spiritual intelligence. Mesmerism, considered as a spiritual power, is of doubtful tendency, it declares not its authority, neither makes known its origin. Can it be of God? Judging from analogy it is not. All heavenly supernatural agency that has appeared from the foundation of the world, has always unhesitatingly avowed its divine commission. Mesmerism has not done this. Its advocates deny its pretensions to so high a mission. And yet it converses with the dead, and reveals things that have been and are to be.

Those who love righteousness have abundant cause for thankfulness to the father of lights, for the restoration of the Melchisedec priesthood, with its keys, powers, and authorities, by which men may detect false spirits, powers, and influences, though they should assume the garb of angels of light. The powers of darkness appear to be preparing their forces for a decisive contest. May all Israel, as children of the day, know and escape the wiles of the arch deceiver, so that the glorious appearing of the Lord Jesus Christ may be to their joy and rejoicing, and not to their dismay and consternation.

HARVEY L. BIRCH.

January 1, 1850.

* A case of this species occurred the other week in the diocese of Worcester. The holy man at first demurred to marrying the parties at all, but upon legal advice being resorted to, he consented to them being married in the body of the church, conditionally, but on no account were they to be married at the altar. He thinking "the altar an unfit place for a dissenter to approach."—See *Worcester Journal*.

The Saints are peculiarly liable to annoyances of this kind. If the meeting rooms in Birmingham, London, Manchester, Edinburgh, and such like central towns were licensed for marrying, would not the Saints generally, gladly avail themselves of the privilege, and thus considerately decline mortifying the *tender consciencies* of rev. gentlemen, by subjecting them to such fitful qualms. H. B.

The Latter-day Saints' Millennial Star.

FEBRUARY 1, 1850.

HIGHLY IMPORTANT TO THE SAINTS IN GREAT BRITAIN.—The Saints in Great Britain having greatly increased their numbers during the last two or three years, it is of the highest importance that every laudable exertion should be used to continue so great and good a work. One of the most effectual means to accomplish this, is to give a more general and extended circulation to our publications, especially the STAR. There are twenty-seven thousand Saints in this country, and only *one-fifth* part of them take the STAR. About twenty-two thousand Saints, with their families, are destitute of this periodical, and are consequently growing up in ignorance of the history of the church. The important doctrines, principles, precepts, and facts connected with the rise and progress of this kingdom, are unknown to this great mass of the Saints. But what is the reason that every Saint in the British dominions does not take the STAR? It is because they are too poor to pay two-and-a-half pence every half month: this is a good reason, and we do not blame the poor, but feel anxious to better their condition. The poor need instruction as well as the rich.

If the twenty-seven thousand Saints in this country will take TWENTY THOUSAND STARS, they shall have them through their book agents for ONE PENNY EACH.

Let each conference take four times the number of STARS they now take. This can easily be accomplished in the following manner:—let each subscriber who *now* takes *one* STAR for *two-and-a-half pence*, take *three* STARS for *three pence;* and let one-third more of new subscribers be obtained from among the poor, and in this way the Conferences may put in circulation four times the number of STARS *now* circulated—may reduce their price to one penny—may make them accessible to thousands of poor who otherwise would be unable to procure them—may secure to themselves and their children these choice volumes which will, in years to come, be more precious to them than fine gold; and, by this more extended means of information, may bring thousands into the kingdom of Christ who otherwise might perish in ignorance. Who, then, will not rejoice at the privilege of getting *three* STARS *instead of one* by paying *only one half-penny* more?

The Presiding Elders of Conferences are hereby requested to see that the sub book agents of all the branches throughout their respective conferences, take a list of the names of all subscribers, together with the number of STARS which each subscriber will take at one penny each; let the sub-agents transmit this list through the post, or otherwise, to the general agent of the conference, and the general agent should immediately forward the sum total of the whole conference to us. We particularly request that every subscriber who now takes the STAR shall take three STARS instead of one, otherwise we shall not be able to reduce the price to one penny. If there are any who can take *four*, or *five*, or *six* STARS instead of three, it will greatly help, and they will in nowise lose their reward; for the time will come when the back volumes of the STAR will sell for eight or ten times their present value. Also if there are any of the new subscribers of the poor who can take *two* STARS instead of *one;* this will also assist in accomplishing this very necessary undertaking.

We wish the reports upon this subject from all the conferences to be forwarded to us as soon as possible. Let no Elder or officer cease their exertions until they have

accomplished this desirable object. If these instructions are carried out, the wholesale price will be as follows:—

To the General Agents, 7s. per 100.
To the Sub-Agents, 7s. 4d. per 100.
Retail, in all cases, ONE PENNY.

The general book agents of all the conferences shall let the sub-agents in the branches have all other publications at a price that will give the sub-agents *one-third* part of the profits; that is, the sub-agents shall have Books of Mormon at 2s. 10d. each—the Books of Covenants at 2s. 4d. each—the Hymn Books at 1s. 5d. each, and all other books and pamphlets in the same proportion. And in no case should the agents retail any of our publications above the retail price established at our office.

BEWARE OF FORGED LICENCES AND CERTIFICATES.—The great variety of the forms of licences and certificates among the Saints of Great Britain, has been a fruitful source of imposition. Many impostors have forged licences and certificates, and have travelled from branch to branch, and from conference to conference on the strength of the same, living on the hard-earned labours of the Saints, and imposing themselves upon them as members of our church.

To remedy in some measure this evil, and introduce greater regularity and order in regard to these matters, we have been induced to adopt one particular form for both licences and certificates. This *form* we wish to become universal among the Saints in this country. Let all old forms be immediately abolished, and done away with, and let the blanks for all licences and certificates for the supply of the present officers, and for all who shall hereafter be ordained, be procured from our office, through the book agents of the respective conferences. All other forms will be considered illegal and invalid from and after the first day of March, 1850.

If strangers pass through the branches with written forms, or with printed forms which have not the words "Printed by R. James, Liverpool," in fine type at the bottom, or which may lack in any other characteristic,—beware of them—they are impostors.

All licences should be signed by the President and Secretary of the Conference in which the person receiving the licence resides.

All certificates should be signed by the President and Secretary of the branch in which the person receiving the certificate resides. All persons emigrating to America should take with them these certificates, duly signed as herein specified. And any person neglecting this counsel will not be received as members of our church in that country.

That the officers may be properly instructed in relation to filling up the blanks, we here insert the forms of both licences and certificates, with the blanks filled up by words printed in italics.

Form of Licence to be Used in the British Isles.

LICENCE.

We hereby certify that (*A. B.*) has been ordained a (*n*) (*Elder, Priest, Teacher, or Deacon, as the case may be*) in the (*Bolton*) Branch of the Church of Jesus Christ of Latter-day Saints of the (*Manchester*) Conference, under the hands of (*C. D., Elder or Priest, as the case may be*) with the sanction of said Branch, on the (*Eleventh*) day of (*March*) 1848.

Given under our hands at (*Manchester*) this (*fourth*) day of (*January*) 1850.

(*E. F.*) PRESIDENT.
(*G. H.*) SECRETARY.

[Printed by R. James, Liverpool.

Form of Certificate to be Used in the British Isles.

CERTIFICATE.

We hereby certify that (*A. B.*) is a (*a*) (*Elder, Priest, Teacher, Deacon, or Member, as the case may be*) of the (*Bolton*) Branch of the Church of Jesus Christ of Latter-day Saints, of the (*Manchester*) Conference, in good standing; and, as such, we recommend (*him or her, as the case may be*) to any Branch with which (*he or she*) may desire to unite.

Date _____ 185

(*C. D.*) PRESIDENT.
(*G. H.*) SECRETARY.

This certificate is not intended to be shown to the private members of a branch; but it should be presented to, and retained by, the presiding officer of the branch of which you desire to become a member.

[Printed by R. James, Liverpool.

ORDINATIONS.—"Lay hands suddenly on no man," says the Apostle Paul, and so say we. The neglect of the above *caution*, by those holding responsible stations in the Church in the British Isles, has been the source of much *evil*, to avoid which, we have determined to give some general directions relative to ordinations in the future.

Let no man be ordained to any office in the priesthood, without the knowledge and consent of the President of the conference, as well as that of the branch to which the individual belongs. And it is of the utmost importance that the Presidents of branches should use great *caution* in recommending persons for ordination at conference, or elsewhere, otherwise they will (to a certain extent) be responsible for the evils that may arise from their carelessness and inconsideration. If a man be slothful in the discharge of the duties devolving upon him as a member, he should in nowise be called to an office. If he be guilty of drinking ardent spirits, instead of being ordained to the priesthood, he should be admonished; and if he should in any case, carry it to drunkenness, he should be strictly dealt with; and if he repent not, he should be excommunicated. Be careful to call men of "good report"—men whose ruling desire is to bring their passions and appetites in perfect subjection to their will, and their will in perfect subjection to the laws and commandments of God. One such will do infinitely more good than a score of a contrary character. It should be a necessary qualification for ordination, that the individuals should be well acquainted with the *laws* and *commandments* of *God*, as given through our *martyred prophet*, as well as those given through the *prophets* of the ancient church, that they may be well instructed in points of doctrine, and in the principles of government. They should be men who *rule* their houses in righteousness, bringing up their children in the way they *should* go, by *themselves* walking in the way they desire their children to walk in.

As a *general* rule, it will be far better to ordain men to the *lesser* priesthood first, and let them *win* their way to the *higher* by faithfulness; and in no case raise a man in authority, unless he has proven himself *worthy*, as far as circumstances will permit, by faithfully fulfilling all the duties of the office previously held. The faithful man is worthy of every encouragement; and, on the contrary, the unfaithful man shall not stand.—See *Doctrine and Covenants*, section iii. paragraph 44. "Wherefore now let every man learn his duty, and act in the office to which he is appointed, in all diligence. "He that is slothful shall not be counted worthy to stand, and he that learns not his duty, and shows himself not approved, shall not be accounted worthy to stand. Even so. Amen."

The Presidents of conferences are requested to see that these directions are attended to in their respective fields of labour, and inasmuch as they are called to the office of *chief shepherds*, they should be careful to set an example in every good

work, and to see that the *assistant* shepherds go and do likewise; and that the *keepers* of the flocks are men whose example and precepts will be calculated to exert a beneficial influence in society.

There is nothing in the above that is intended to prohibit the travelling elders from calling men to office, and ordaining them (with the consent of the President of the conference) in cases where they have raised up a branch. See *Doctrine and Covenants*, section ii., paragraph 16. "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining where there is no branch of the church that a vote may be called."

ARRIVAL.—Elder Eli B. Kelsy, formerly president of the Glasgow conference, together with Elder G. P. Dykes, arrived in Liverpool from Council Bluffs, on Saturday, the 19th inst. We hail with pleasure the arrival of these two brethren to strengthen our hands in building up the church in this country.

APPOINTMENT.—Elder G. P. Dykes is appointed to labour in the Bradford conference, under the direction of Elder James Marsden. We hope this conference will prosper exceedingly under the teachings of two such good and able men as Elders Marsden and Dykes.

LETTERS TO THE EDITOR.

New Orleans, December 24th, 1849.

Brother Pratt,—Dear sir, the ship *Zetland* arrived this day with the Saints, all in good health and spirits, pleased with their president and captain. They all seem desirous of going on to St. Louis, although they have but very little means, and I have had to find food and passage to St. Louis for many of them. Business is very dull in New Orleans at present, and thousands are walking about idle. The weather is very warm and sickly, therefore I thought it better to send all I could up to St. Louis.

The last accounts from the Bluffs and the Valley are very cheering. The Saints in the Valley have succeeded beyond all the expectations of our enemies. Please to remember me in your prayers, and believe me, your brother in Christ.

THOMAS MC. KENZIE.

LATE NEWS FROM THE SALT LAKE.

We give the following extracts from a letter, written to us from Missouri, by two brethren direct from the Salt Lake.

St. Joseph's, Missouri, Dec. 19th, 1849.

President Orson Pratt,—We take pleasure in informing you that we arrived in the States on the 10th inst., in company with four of the Twelve, viz.: Elders John Taylor, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, with High Priests and Elders destined to missions in the various European Countries * * * * * * We stopped a few days at Kanesville, and enjoyed the society of Brother Hyde much; he spoke of the success of your labours in Great Britain, which rejoiced our hearts much. The delegation to England are counselled to lose no time in accomplishing their journey. After freezing and thawing for two months, we do not feel in much of a mood to write, and we would not deprive you of the privilege of hearing news fresh from the lips of the brethren. Suffice to say, we left Great Salt

Lake City, October 18th, where the people are enjoying an amount of prosperity unequalled since the days of the Nephites: crops have come in well, and much seed was being cast into the ground, and we doubt not that there will be plenty another season for all the Saints who can gather.

Very Respectfully,

HEYWOOD and WOOLEY.

THE ANTIQUITIES OF AMERICA, WITH AN INQUIRY INTO THE ORIGIN OF THE AMERICAN INDIANS.

BY PROFESSOR WATERMAN, OF BOSTON, UNITED STATES.

A lecture on the above subject was delivered a short time ago, at the Exhibition-room of the Fine Arts Academy, Bristol, by Professor Waterman, of Boston, U. S. A numerous and respectable audience was present. A drawing taken from a tablet in Copan, exhibiting a number of hieroglyphics, was appended to the wall at the back of the platform.

Professor Waterman commenced by stating, that during his residence in America he had been much engaged in visiting the ruins of that country—the remains of other days—which were interesting, as they carried the mind back to scenes, times, and men that were gone by. When they stood within the walls of an old castle or abbey of peculiar interest, there was pleasure in contemplating that such and such men occupied it at one time, or that such and such acts were performed within their walls; and when such scenes were first pointed out, they struck upon the mind with a force that nothing else could produce. But there was a difference when standing within ruins of which nothing was known—places probably of some memorable events, the history of which had been lost. The scene then became one of mystery, and in the ruins and remains that would come before their attention to night, that difference of feeling would be appreciated. While this country was rich in architectural remains, the transatlantic country was not less so: from Hudson's Bay to the isthmus of Panama, there existed a vast chain of antiquities throughout the whole distance, different in many respects from anything in this country, Nineveh, Petra, or any other part of the world. There were two different classes of those antiquities; the first consisted of irregular mounds of earth, beneath which were found quantities of human skeletons and with them those implements generally used in warfare. These tumuli, which were very similar to those in the counties of Dorset and Wilts, in England, ran entirely through North and South America. The second class was of a regular character, indicating a regular design and construction, often of very great dimensions, and made for different purposes to the first. These also extended throughout the whole country; and would be found, if a line were taken from the isthmus of Panama, to become of increased antiquity as they proceeded in a northerly direction. In Central America were found entire cities, many of them not known twenty years ago, some of which excited as much interest as Nineveh, Babylon, or any city of Nile; and Mr. Stevens, who had been celebrated for his travels in that part, had produced specimens equal to any found in either Thebes or Memphis. There were remains of what appeared to have been palaces and temples, covered with hieroglyphics, which, could they be translated, would give something definite, in all probability, of their former history. It was remarkable that in those hieroglyphs were taken entire portions of the human body; the drawing taken from the tablet in the ruins of Copan, so called from the province in which it was situated, was illustrative of the fact, many of them not extending back farther than 500 or 1000 years. Squier and Davis in their researches in the valley of the Mississippi discovered no less than 200 of those tumuli, differing in their nature from the first. They were mounds which contained traces of a once great and civilized nation: in them were found agricultural implements, figures, and almost every kind of ornamental work that the mind could conceive. In some mounds they were made of brass, silver, copper, and various other metals, showing the nature and extent of

the intercourse of the inhabitants with other parts of America. Numbers of those mounds were of immense dimensions, some of them as large as the fourth part of London, many exhibiting ruins of fortifications and walls of cities. But the question arose as to who were the authors of those remains, so unique in their character and manifesting such a high degree of intelligence. When the American continent was discovered there were found two different classes of inhabitants; the first were those known as the red men of the forest or American Indians, who were for a long time considered the only inhabitants, and the Mexicans, who were a people equalling, in many respects, the most refined of the old world. Many and wild had been the speculations put forth at different times as to the origin of those people, which were, however, resolvable into two suppositions—either that inhabitants were indigenous to the country or came from another land. The first hypothesis was untenable, as the manners, customs, and traditions of the people identified them as part of the great human family. When and whence, then, did they come? Albert Galatin, one of the profoundest philologists of the age, concluded that so far as language afforded any clue, the time of their arrival could not have been long after the dispersion of the human family. Dr. Morton, after a series of investigations of many of the human crania found in the sepulchral mounds, concluded that they must have dated back at least 2000 or 3000 years. It would not seem that all the family to which they belonged came with them, as they were but representatives of a people still in existence in the old world, or who had become extinct since they emigrated. This people could not have been created in Africa, for its inhabitants were widely dissimilar to those of America; nor in Europe, which was without a native people agreeing at all with American races; then to Asia alone could they look for the origin of the American. The physical conformation, the wandering character, the fierce indomitable disposition, the resemblance of language, and similarity of customs, conspired to point out the Mongolian Tartars—descendants of the Scythians—as those who sustained the relation of cousin-german to the red men of the forest. The Scythians were very expert in the use of the bow, which, with a few exceptions, was confined to them, other nations using the lance, sling, and javelin. The Gothic nations of Europe were proverbial for their contempt of death; the greatest ingenuity in inflicting torture failed to extort from them the least complaint; on the contrary, they ridiculed amidst their agonies, the abortiveness of the attempt. The poet Lucan ascribes the same trait of character to all the Scythian race. The same was emphatically true with regard to the American Indians. Another fact was that while the Scythians remained unmixed with other nations they could not be made to feel the force of the Roman steel; all efforts to change their national character were ineffectual—of them Rome could never make citizens. The same was likewise true of the Indian—all the efforts to civilize, or even Christianize him, had failed to make more of him at best than a Christian Indian. Prescott said, "There is something peculiarly sensitive in his nature; he shrinks instinctively from the touch of a foreign hand; even when this foreign influence comes in the form of civilization—he seems to shrink and pine away beneath it." From the nomadic character of the Indian it was evident that the cities and fortifications, whose remains had been noticed, could not have been erected by them. The idea of a fixed habitation and permanent means of defence was altogether at war with every element of his character: this natural roving disposition could not be confined by solid walls and granite structures. Where, then, should they look for the builder of those monuments? It might appear presumptuous to speculate where everything was so utterly involved in darkness. But the mind of man was active, and where it had not facts as materials for thought, would form fancies and feed upon nothingness. When the Spaniards first landed they found a people refined and civilized, occupying a very small part of the continent, and possessing their historians and annals: those annals dated back from the time of the removal of the nation from the northern part of the Gulf of California in 1160, and contained their subsequent history to the time of the Conquest. It seemed that the whole vale of Mexico, which was then called Anahuac, had been inhabited by various tribes and nations, some of whom were refined and civilized, and others who were barbarians, having no fixed residence or paying obedience to any sovereign. Among the former were the Toltecans, a nation, which in point of intellectual attainment

might well be compared with many of modern times. Of their advancement in science some idea might be formed from the fact, that more than 100 years before the christian era, they had discovered a difference of six hours between the civil and solar year, which led to the introduction of intercalary days; indicating an extent of astronomical knowledge which the ancient Egyptians never obtained; and Prescott also informed us that at an earlier period they had calculated with great accuracy the times and circumstances of eclipses of the sun and moon. "This," said Prescott, "shows a nicer adjustment of civil and solar time than was presented by any European calendar, since more than five centuries must elapse before the loss of an entire day." It must be borne in mind that the Astacs, or Mexicans, succeeded the Toltecs in the possession of the soil of Mexico, and that the former, most probably, derived their knowledge from the latter. Some of their religious doctrines were as sublime as those inculcated by the enlightened codes of ancient philosophy. They recognised a Supreme Being, Lord of the Universe, and addressed him in their prayers as "The God by whom we live," &c. The Toltecan nation traced their ancestors to the northern parts of America, to a country called by them Huehuetlapallan, the situation of which was unknown. Their entrance into the vale of Mexico, according to Prescott, was most probably in the 7th century, when after a period of four centuries, being greatly reduced by famine, pestilence, and unsuccessful war, they emigrated to the region of Central America, and the traveller now speculated on the majestic ruins of Mitlan and Palenque as possibly the work of that extraordinary people. It was a circumstance deserving special attention, that not only the Toltecans, but all the southern tribes, traced their ancestry to the same northern regions; and there was the strongest reason for the confirmation of the idea of a migration from the north in the various tumuli and remains already briefly described. If these tumuli were followed, they would be found so far north as to render the hypothesis probable that the people by whom they were constructed, came from Asia, having crossed the ocean at Bhering's straits. The lecturer then presented a brief outline from the best and most philosophic writers on the origin of the sciences and people of Asia, to account for the great similarity which, in many points, existed between them and the people of America. "China," said Tytler, "exhibits traces of a perfection in the sciences to which the present Chinese and their ancestors, for many ages, were signally inferior. They are possessed of astronomical instruments which they cannot use, and the use of which they have no desire to be taught." Such being the fact it was very probable they derived their astronomical knowledge from another source. But no nation was known with whom they had intercourse, capable of imparting that knowledge to them. The Brahmins held some of the sublime truths of revealed religion, but connected with them were some of the grossest superstitions that had ever enslaved the human mind. Among the sciences of the ancient nations were found many striking coincidences. The Egyptians, Chaldeans, East Indians, Persians, and Chinese, all placed their temples fronting exactly west. They all divided their time into cycles of 60 years, but as the number was entirely arbitrary, it was not a little strange that they should all happen to employ the same. Bailey had proved in his work on astronomy, that all the long measures of the ancients had one common origin, and had shown that the circumference of the earth, as given by Ptolemy at 180,000 stadia, by Passidonius at 240,000, by Cleomedes at 300,000, by Aristotle at 400,000, and by a Persian author at eight thousand parasangs, was precisely the same measurement. From these facts and many others, the lecturer concluded that all those nations must have had a common origin, and that some enlightened nation existed whose history was now entirely unknown, from whom these nations obtained their common knowledge. Such a conjecture having been made, the next thing was to assign a residence, which he fixed in Siberia, lat. 49 or 50. Some of the reasons which led him to select this was the risings of the stars, collected by Ptolemy, which must have been made in a region of country where the longest days consisted of 16 hours, and which corresponded with latitude 50. The circumference of the earth given by Aristotle and others, corresponded with the same latitude. The most ancient records of the Hindoos, intimated that the first kingdoms in the neighbourhood of the Ganges were founded by persons who came from the North. Mr. Pallas, in the 5th volume of his Travels in Siberia, gave an

account of very interesting discoveries near Kraznoiarck, about 56 deg. north, which indicated the occupancy of the country at a remote age by a people of civilization and refinement. Ancient mines were discovered with mining implements, like pick-axes, wedges of copper, and hammers of stone; also tombs, containing knives, arrow heads, daggers, and ornaments in gold and silver, embossed with figures of elks, stags, reindeers, and other animals, of the most exquisite workmanship. In proof of the antiquity of these mines, Mr. Pallas stated that so long a time had elapsed since they were wrought, that the props which sustained them had become petrified, and some of them contained specimens of copper formed by the hand of nature since they were first erected. Here they had the origin of all modern learning traced by different authors; first to India, and then to the north of Asia. If the probability of this theory was admitted, the greatest difficulties in ascertaining the origin of the earliest inhabitants of America were surmounted. The country of the Scythians was immediately south of that occupied by Bailey's hypothetical nation, from which it was separated by the Altai range of mountains. If, therefore, the desire of conquest should lead these fierce warriors to attack that nation, as they did the Chinese some centuries before the Christian era, there would be no possibility of the attacked, if defeated, escaping south without passing through the enemy's country. Their only resource would be to submit to their conqueror, or remove farther north or west. Here, then, might be the cause of the extermination of the original people. Having been disorganised by the Scythians or Tartars, they were scattered over the face of the earth; some travelling into Asia, carried their religion and knowledge with them, which, in process of time became incorporated with the people among whom they settled. Others, in the form of colonies, wandered still farther north and finally crossed over to the American continent. Being pursued by their inveterate enemy they were compelled to erect fortifications for their defence, the remains of which still existed, and constituted the antiquities referred to. The rigour of the climate, and the innate disposition of man to improve his condition, probably led them on, at different periods, until a part of this great and numerous family were found in the delightful vale of Mexico. It now remained to point out a few of the striking coincidences which had been ascertained to exist between those tribes and the people of the old world. In the mines and tombs of Kraznoiarck had been found different kinds of instruments, such as knives, &c., made of copper so hardened as to take the place of steel, as used among us: and it was known, on the testimony of veritable historians, that the Mexicans, Peruvians, and Southern nations, possessed the means of hardening copper to such perfection that they were able to bestow on it an edge equal to that of the best steel. It was a fact worthy of special attention that not only copper wedges, but other instruments identical in form and material to those found in Siberia, had been found in the mounds and tumuli of Mexico and other parts. The fact was thus established either that one and the same people occupied at different times these different places—Siberia, Ohio, and Mexico, or that the nations possessed in common a secret now lost to the entire world. The lecturer then cited a number of facts in regard to astronomy and design, to show that they must have obtained their knowledge from some eastern nation, and concluded by observing that it was to be regretted that a subject so replete with interest should be long neglected.

THE MORMON FARMER'S SONG.

TUNE—"*A Life on the Ocean Wave.*"

A life on my own free soil,
A home on the Salt Lake sod,
I'll never at labour recoil,
But thankfully worship my God;
For Babylon has not a charm,
With its turmoil and noise and strife,
Oh, give me a flourishing farm,
With a kind and endearing wife.